

M. A. N. E. R. S.  
CATECHISME  
ABRIDGED

The A. B. C. enlarged.

With many necessary Questions

fixed upon it for the benefit of all

that desire to receive Communion

fitly.

*A duty to which all men of the*

*Church of England are bound,*

*it being generally appointed*

*by the Statute.*

This second Edition made more complete

and perfect by the Author.

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5. 2. 1. enlarged.

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*The Epistle to the  
Reader.*



Courteous Reader,  
loe here I offer vn-  
to thee the second  
time, the Brieft of  
my larger Tract.

Thou hast beene once abused by  
the temeritie and indiscretion of  
the Stationer, offering thee the  
*English Teacher*; a title none of  
mine, and an imperfect confused  
Chaos of Questions and An-  
swers, whereof I was much asha-  
med. To amend this fault, and to  
satisfie the longing desire of ma-  
ny, I haue done that which here  
thou seest. And I doe now assure

*To the Reader.*


thee of a perfect Catechisme,  
containing the substance both of  
Text and Comment compleat,  
wherein is both milke for Babes,  
and stronger meate for such as  
haue attained more growth in  
knowledge. The milke is in a  
greater Character, which if you  
please, may be first learned tho-  
row: the stronger meate is in a  
character somewhat lesser. Read,  
consider, and vse all according  
to thy discretion, but be sure to  
vse it, or some like vnto it for the  
common good of Vniformitie  
and Order; and the God of Or-  
der graunt, that wee may so lay  
the foundation of the light of  
truth here, as that wee may  
attaine the light of  
glorie heere-  
after.

**A. Pray.**





A Prayer to bee vsed  
*before the reading of*  
Bookes of Pietie, or  
Instruction.

 God that art the Fa-  
ther of Lights, enligh-  
ten my darkned under-  
standing, that I may  
see into the wonders contained in  
the Law. Dispell in me the mistie  
clouds of ignorance, expell the loue  
of darknesse, and repell the rebelli-  
ous Law of sinne. Sanctifie my wit,  
that I may bee able to retaine, and  
rectifie my will, that I may obedi-  
ently submit my selfe to thy good  
will in all things. Thou which art  
the Master-builder of thine owne  
house,

## A Prayer.

house, settle me as one of thy living  
stones upon the right foundation,  
Iesus Christ; in whom I may daily  
grow up, till that all the building,  
coupled together, groweth to an holy  
Temple in the Lord. And this I  
craue in the name of thy deare  
Son, my most blessed Savi-  
our and Redeemer.

Amen.

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THE



M A Y E R S  
C A T E C H I S M E  
A B R I D G E D,

O R

The A. B. C. In-  
larged.

Question.

What is your name?

Answer.

J. or E.



Q. Why doth the  
Catechisme begin with  
this question touch-

ing your name?

A. Because the name doth serue  
to put vs in minde of our Christian  
profession, to which we betake our  
selues in Baptisme.

Q. Who gaue you this name?

A 4

A. My

*Mayers Catechisme.*

**A.** By godfathers, and my godmothers in my Baptisme, wherein I was made a member of Christ a child of God, and an inheritor of the Kingdome of Heaven.

**Q.** Is Baptisme of that vertue, that by the outward washing thereof, everyone is made a member of Christ, the child of God and inheritor of the Kingdome of Heaven?

Ioh. 3. 5.

**A.** No, for vnlesse a man bee borne againe of water, and the holy Ghost, he cannot enter into the Kingdome of Heaven.

**Q.** Why then sayst thou, that by Baptisme thou art made a member of Christ?

**A.** Because baptisme is the Sacrament of regeneration, and therefore we may rightly say, that wee are thereby Sacramentally made the members of Christ, and the children of God, and in the iudgement of Charity hold the same touching all others, that are baptized.

**Q.** What did your godfathers and godmothers then for you?

**A.** They did promise and vow, that

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three things in my name. First, that I should forsake the Devil, and all his workes, and pomps, the vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith: And thirdly, that I should keepe gods holy Will and Commandments, and walke in the same all the dayes of my life.

*Q. What need is there, that any should stand thus to promise for children in their Baptisme?*

*A.* There is great need for the more assurance of the Church, into which the childe is by baptisme admitted.

*Q. How is the Church the more assured thus?*

*A.* Because hee is not onely bound in duty now, but also by vow solemnly made before all the congregation.

*Q. Dost thou thinke then, that thou art bound to doe, as thy godfathers and godmothers promised for thee?*

*A. Yes*

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A. Yes verily : and by Gods helpe so I will. And I heartily thanke our heavenly Father, that he hath called me to this state of saluation, through Iesus Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same vnto my lines end.

Q. Thou saydst that thou werc bound by vow in baptisme to beleue all the Articles of the Christian faith, let me therefore heare thee rehearse these Articles :

A. I beleue in God the Father Almighty, Maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, bozne of the Virgin Mary, suffered vnder Ponce Pilate : was crucified, dead, and buried : he descended into hell : The third day he rose againe from the dead : He ascended into heauen, and sitteth on the right hand of God the Father Almighty: From thence hee shall come to iudge the quicke and the dead. I beleue in the holy Ghost : The holy Catholike Church :

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**Church :** The communion of  
**Saints :** the forgiveness of sinnes :  
**The resurrection of the body :** And  
the life everlasting, Amen.

**Q.** What dost thou chiefly learne  
in these Articles of thy believe ?

**A.** First, I learne to believe in  
God the Father, who hath made me  
and all the world. Secondly, in God  
the Sonne who hath redeemed me  
and all mankind. Thirdly, in God  
the holy Ghost, who sanctifieth me,  
and all the elect people of God.

**Q.** How knowest thou that there is  
a God ?

**A.** Many waies : but chiefly Rom. 2. 15.  
by mine owne conscience, accusing 1. Cor. 2. 11.  
me for secret sinnes.

**Q.** How doth this proue that there  
is a God ?

**A.** It proueth an infinite wis-  
dome, that knowes the most secret  
thoughts of the heart, such as is nei-  
ther man, deuil, nor Angell, but  
God alone.

**Q.** How many Gods be there ? 1. Cor. 8. 6.

**A.** But one onely true God, the Deut. 4. 39.  
rest are Idols set up by man.

**Q.** What



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**Q.** What is God?

Exod. 3. 14.  
Ioh. 3. 24.  
Ier. 2. 24.  
Psal. 139. 8.

**A.** God is a Spirit, infinite, most holy, onely wise, most mercifull, iust, and Almighty, of whose dayes there is no beginning nor end.

**Q.** Into how many Persons is the God-head distinguished?

**A.** Into three, the Father, Son, and holy Ghost.

**Q.** If in the God-head there be three persons, and euery one be God, how say you then that there is but one God?

1. Ioh. 5. 7.

**A.** There is but one onely Essence, one Infinite power and one Eternity.

**Q.** In which words learne you to beleue in God the Father?

**A.** In these words; I beleue in God, the Father Almighty, Maker of heauen and earth.

**Q.** Declare more fully the faith comprehended in this Article.

Iam. 1. 18.  
1. Ioh. 3. 9.  
Gen. 17. 1.  
Rom. 1. 8.  
Psal. 104.  
Iob 39. c. 40

**A.** I learne to beleue, that God is my Father, able to doe all things; the Creator of the whole world, and the Lord and Governour of the same.

**Q.** Thou

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**Q.** Thou saidst that thou didst learne to beleue in God the Sonne, which redeemed thee & all mankind, what did God the Sonne for the redemption of mankind?

**A.** Two things: first, hee was humbled: secondly, he was exalted.

**Q.** wherein standeth his humiliation?

**A.** In three degrees.

**Q.** Which is the first degree?

**A.** First, he was made man, for Math. 1. Luke 1.2. Elsa 7.14. he was conceived by the holy Ghost, and borne of the Virgin Mary.

**Q.** How can this be, that God should be made man?

**A.** Not by turning the Godhead into the nature of man, but by taking mans nature vnto the Godhead, that so one person might bee both God and Man.

**Q.** Which is the second degree?

**A.** He suffered the death of the Crosse for my finnes: for he suffered vnder Pontius Pilate, was crucified, dead, and buried.

**Q.** What neede was there, that the Sonne of God should thus abase

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bale himselfe for vs :

**A.** Great need on our part, who  
1 Iohn 1.7. could not be deliuered by Angels, or  
1 Pet. 1.3. by earthly Treasures, but onely by  
his blood.

**Q.** Doth sinne deserue so ill, that  
we could not by other meanes be de-  
liuered herefrom, but by the death of  
the Sonne of God :

**A.** Yes, it deserues the infinite  
Deu. 27. 28. curse of the Law, that is, all iudge-  
Rom. 6. 23. ments in this world, and euermlasting  
damnation in the world to come.

**Q.** If hee must needs be made fit  
to beare the curse, why did hee not  
take some other nature more excel-  
lent vnto him :

**A.** Man onely had sinned, and it  
was most agreeable to the Justice of  
God to receiue the payment of the  
debt of sin in the same nature which  
committed it.

**Q.** How came it to be thus with  
vs men : were we made sinners :

**A.** No, God at the first made man  
Gen. 1. 27. righteous, but by yelding to the de-  
Eccles. 7. 31. uils temptation, hee made himselfe  
Gen. 3. a sinner.  
Rom. 5.

**Q.**

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**Q.** Wherein did man yeeld to the temptation of the deuill?

**A.** In eating of the forbidden fruit, and not contenting himselfe with all other fruits, of which the Lord had allowed him to eate.

**Q.** Was God so angry that he would curse man for eating an apple, or figge, or such like?

**A.** That was not the matter of Gods anger, but his unthankfulness, pride, disobedience, and crediting rather the deuill, then God.

**Q.** But though one man did thus, yet all did not, are we all then sinners, and vnder the curse?

**A.** We were all in his loynes, and so whatsoever he did, and what estate he fell into, it is Common to vs all.

**Q.** It seemes then, that we are sinners so soone as we are bozne, before that we haue actually done either good or euill?

**A.** Yes verily, the child that is but new bozne, yea, but conceived, Psal. 51. 5. and lining in his Mothers wombe, Rom. 5. 12. is a sinner, and needeth Gods grace.

**Q.** But

**Q.**

*Mayers Catechisme.*

**Q.** But as we are all sinners, are we all againe deliuered without exception, because thou sayst, that hee hath redeemed all mankinde?

**A.** He hath payde a price sufficient to redeeme all, neither doth hee exclude any from the benefit thereof, but onely such as exclude themselves.

**Q.** Who are they?

**A.** All vnbeleeuers, or such, as though they beare themselves vpon their faith, line according to the flesh, and not according the Spirit.

**Q.** Which is the third degree of his humiliation?

Eph. 4. 9.

1 Pet. 3. 19.

Plal. 16 30.

**A.** He descended into hell, that he might be deliuered from hell; and everlasting death.

**Q.** Is this all the humiliation of the Sonne of God for our redemption, did hee no way else abase himselfe for vs?

Gal. 4. 4.

1. Cor. 2. 10.

Rom. 8. 3.

**A.** Yes, he became obedient to the Law also, that by his obedience and righteousness wee might stand perfectly righteous in the sight of God.

**Q.** Where-

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**Q.** Wherein standeth his exaltation?

**Ans.** In foure degrees.

**Question** Which is the first degree?

**A.** First, the third day he rose againe from the dead.

**Q.** Which is the second?

**A.** Secondly, he ascended vp into heauen.

**Q.** Which is the third?

**Ans.** Thirdly, he sitteth on the right hand of God the Father Almighty.

**Q.** What is meant by this?

**A.** That he hath all honour, power, and authority in heauen and in earth together with God the Father.

**Quest.** Which is the fourth degree?

**Ans.** Fourthly, from thence he shall come to Judge the quicke and the dead.

**Q.** Thou saydst, that thou didst chiefly learne in the Articles of thy faith, to beleue in God the Father, so that it seemeth there is some

15

what



*Mayers Catechisme.*

What more, yet to be learned by these Articles, what is that?

A. I beleene the holy Catholike Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting.

Q. What is this Church?

A. The whole company of the faithfull, called out from the rest of the world by the preaching of the Gospell.

Q. Why is this Church called Holy?

Rom. 7. 17.

1. Pet. 3. 9.

Eph. 2. 19.

1. Joh. 3. 3.

Phil. 3. 14.

A. Because it is sanctified, and washed by water and the holy Ghost; striveth against all sinne, and to be holy, as God is holy.

Q. Why is it called Catholike?

Pro 7.

Acts 2. 5.

1. Tim. 2. 1.

A. Because it consisteth of persons of all sorts, scattered all over the world, and of all times and ages.

Qu. How may a man certainly know, where this Church of God is?

Acts 2. 41.

47.

Esay 8. 20.

A. By these two speciall marks, holinesse taught and professed, and antiquity, when they goe together.

Q. 1.



*Teacher.*

**Q.** Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse, and is most ancient?

**A.** No: it was a true Church indeed in the Apostles times, and many yeares after; but now it is neither holy, for great uncleannesse is there maintained; nor ancient, for the ancient Religion is defaced with grosse errors, and superstitions.

**Q.** Where then may wee find the true Church?

**A.** In England, and in all other places where these corruptions are done away, and Religion is restored to the first purity.

**Q.** How can this be, seeing the Religion here professed is but as it were of yesterday, and neuer heard of before Luther and Calvin?

**A.** This is a mere slander; for there was neuer any age since the Apostles, wherein there haue not been some standing to the maintenance hereof, against Romish corruptions.

**B 3**

**Q. How**

*The English*

**Q.** How happened it then, that the Church of Rome still preuailed, and was generally accounted for Christs true Church, and those oppugners were neuer of any esteeme?

**A.** By the greatnesse and tyranny of the Roman Bishops, whose chiefe care it hath ben most, ever since Constantines time, to magnifie their owne Church, and themselves, and to suppress their aduersaries.

**Q.** But is it possible, that the Roman Church being once a true Church should fall, seeing God hath promised his Spirit to his Church to be alwaies present, leading it into all truth.

**A.** The Lord tyeth not his Spirit to any place, for then the famous Churches in Asia should still haue ben true Churches; but the Spirit is alwaies present to the faithful in all places of the world.

**Q.** Which is the fourth thing that you learne to belieue concerning the Church,

**A.** That

*Teacher.*

A. That there be certaine special benefits belonging to the Church and to enery true member thereof, viz. The Communion of Saints, the resurrection of the body, and the life euerlasting.

Q. What is the Communion of Saints?

A. That holy and sweet fellowship which all the members of Christs Church haue one with another, as they all make but one body in Christ, so communicating all good things one to another, whither spirituall, or temporall, as their mutual necessities doe require.

Rom. 12.  
Ephes. 4.  
Iohn 15.  
Gal. 3. 28.  
Reuel. 6. 11.  
1. Th. 4. 15.  
Heb. 11. 40.  
Col. 1. 20.  
Rom. 12. 15.  
2. Co. 11. 29.  
Heb. 10. 24.  
Acts 2. 44.  
2. Cor. 8.

Q. What is the forgiuenesse of sinnes?

A. That wonderfull grace of God in Iesus Christ, whereby hee passeth over our transgressions, as if they had neuer been committed, and releaseth the punishment due to them.

Psal. 32. 1.  
Mat. 18. 24.  
Exod. 34. 6.

Q. What is the resurrection of the body?

A. That though the body after death lie rotting in the grane, yet at the

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Mat. 22. 31.

Dan. 12. 2.

Iob 19. 25.

1. Cor. 15.

the last day it shall be raised by Gods power; and being ioyned to the soule, shall stand before Gods iudgment seate, to giue account of all that it hath done, whether good or euill, and be rewarded accordingly.

Q. What manner of bodies shall we haue in the resurrection.

A. The very same which now we haue, onely whereas they be now naturall, they shall rise againe spirituall; not subiect to death any more, nor sustained by naturall meanes, of meate and drinke, and sleepe, and the like.

Q. Among those that die, some are crooked through age, some tender infants, some blind, and some lame, shall their bodies at the resurrection then be the same?

A. No, for all these are weaknesses, which shall be done away to the faithfull; and strength, perfection, and continuance shall be to enerie one of them.

Q. What meane you by the life everlasting?

A. All

*Teacher.*

A. All that ever enduring happiness, and all those loves which the Lord imparteth to all his elect in the world to come, which are so great, as that the eye hath not seen, nor the ear heard, neither can the heart conceive thoroughly.

*Psal. 116. 11.*

*Ezay 6. 1.*

*Rev. 2. 1.*

*Ezay 66. 23.*

*1. Cor. 2. 9.*

*Concerning the Law.*

Q. How many Commandements are there, and how divided?

A. There are ten, divided into two Tables.

Q. In which Table do you learne your duty towards God?

A. In the first, containing the foure former Commandements.

Q. How many bee the parts of euery of these Commandements.

A. Two, the Commandement it selfe, and the reason of it.

Q. In which words is the first Commandement contained, and which is the reason?

A. The Commandement is; Thou shalt have none other Gods but me, the reason in these words, I am the

*The English*

the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

Q. What are we here Commanded?

Deut. 6. 45.

Mal. 1. 6.

Mat. 10. 26.

Psal. 20. 8.

Psal. 125.

Psal. 50. 14.

Deut. 6. 13.

Psal. 14. 1.

Psal. 10. 3.

Iob 32. 12.

13.

Zeph. 1. 12.

Luk. 12. 48.

Rom. 1. 20.

Iohn 3. 19.

Heb. 12. 16.

Elay. 3. 9.

Eccles. 9. 2.

Col. 3. 5.

Phil. 3. 18.

A. To haue the Lord for our God, that is, to loue him aboue all, to feare him aboue all, to put our whole trust in him, and to make our prayers to him alone.

Q. What is here forbidden?

A. First, Atheisme which is the acknowledgement of no God: Secondly, ignorance, which is a neglect of the knowledge of God, and of his word. Thirdly, prophaness, which is a regardlesnesse of God, and of his speciall seruice. Fourthly, inward Idolatry, which is the giuing of Gods worship vnto creatures, by praying vnto them, trusting in them, or by setting the heart vpon them.

Q. Whence is the reason of this Commandement taken?

A. Both from the equitie of it, because hee is the Lord our God, and none other; and from the bene-

fits



*Teacher.*

fits bestowed upon vs in bringing  
vs out of the bondage and thralldom  
of the deuill.

Q. In which words is the se-  
cond commandment, and in which  
the reason.

A. The Commandment is ;  
Thou shalt not make to thy selfe  
any grauen Image, nor the likenesse  
of any thing, &c. the reason : For I  
the Lord thy God am a iealous  
God, visiting the finnes, &c.

Q. What is heere forbidden?

A. All outward Idolatry, which  
is first, by making the Image of  
God, or of any creature to bee  
worshipped. Secondlie, by falling  
downe before any Image. Third-  
ly, by seruing God according to our  
owne phantasies.

Q. What are we here comman-  
ded?

A. To performe all outward  
duties of Gods seruice according  
to his will, reuealed in his word for  
the substance thereof.

Q. Whence is the reason of this  
Commandement taken?

A. Partly

Esay. 40. 25.

Ier. 10. 8.

Heb. 2. 18.

Acts 7. 29.

Deut. 4. 15.

Exod. 25. 24.

Exod. 32.

Iudg. 8. 27.

2. Kin. 18. 4.

Iohn 4. 20.

1. Co. 11. 20.

Esay 1. 12.

Psal. 50. 16.

Mat. 6. 9.

1. Co. 11. 23.

1. The. 2. 13.

1. Th. 5. 22.

2. Cor. 6. 17.



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Nash. 2.  
Ezech. 18.  
Deut. 13.  
Deut. 28.  
Iob. 15. 14.

A. Partly from the punishment to be inflicted upon such as break it, vnto the third and fourth generation, and partly from the benefits to be bestowed vpon such as keepe it vnto the thousand generations.

Q. What is the third Commandement, and which the reason?

A. The Commandement is, Thou shalt not take the name of the Lord thy God in vaine: the reason; for he will not hold him guiltlesse, &c.

Exod. 2.  
2. King. 19.  
Rom. 2. 24.  
Mar. 5. 33. 34.  
Mar. 23. 20.  
Eccles. 9. 2.  
Ier. 5. 7.  
Amos 8. 14.  
Ro. 3. 11. 12.  
Rom. 12. 14.  
Iames 3. 10.  
Iude v. 2.  
Acts 5. 1. 2.  
2. Sam. 21.  
Mal. 3. 8.  
Iudg. 13.  
Esay 66. 2.  
Mar. 5. 37.

Q. What is here forbidden?

A. All abusing of the name of God, which is first by blaspheming, or giuing occasion to others to blaspheme. Secondly, by swearing falsely, deceitfully, rashly, commonly, or by creatures. Thirdly, by cursing and banning. Fourthly, by bowing things vnpowable, or vnlawfull, or by neglecting of our lawfull bowes. Fifthly, by lightly vsing the holy name of God, or his word. Sixthly, by vaine protestations and asseuerations.

Q. What are we here commanded?

A. To

*Teacher.*

**A.** To glorifie the name of God in all that we doe, thinke, speake, and desire, and to labour, that others may bee won by our meanes to doe the same.

1. Cor. 10. 39.

Ephes. 4. 29.

Phil. 2. 10.

2. Cor. 8. 19.

Mat. 5. 16.

Iosh. 7. 19.

**Q.** Whence is the reason of this Commandement taken?

**A.** From the fearefull estate of such, as any way abuse the name of God, the Lord holdeth them as guilty of dishonour done unto his name.

1. Sam. 2. 25.

Iam. 1. 17.

Rom. 1. 24.

**Q.** If there bee such danger in swearing, may a man lawfullie sweare in any case whatsoever?

**A.** Without doubt a man may sometimes lawfully sweare, either for the confirming of a truth, which cannot otherwise be knowne, and yet necessary, or for the strengthening of honest leagues made betwixt men: or lastly, a man being called thereunto before a lawfull Magistrate.

Heb. 6. 16.

Phil. 1. 8.

2. Cor. 1. 23.

Heb. 6. 14.

Reu. 10. 6.

**Q.** What else is required, that our swearing may be lawfull?

**A.** These foure things: First, wee must sweare onely to such a truth as wee know to bee so: Secondly,

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Ier. 4. 2. 3.

condly, according to the knowne intent of him, vnto whom, or before whom we sweare. Thirdly, wee must sweare onely things possible and lawfull. Fourthly, this being a part of Gods worship, we must do it with great reuerence.

Q. What if a man shall sweare to an vnlawfull thing, is hee not bound notwithstanding to perform his oath.

Acts 23.

A. In no wise; for so he should adde vnto his sinne of swearing vnlawfully, a further sinne of doing vnlawfully.

Q. Which is the fourth Commandement?

A. Remember that thou keepe holy the sabbath day, &c.

Neh. 9. 4.

Acts 15. 21.

Acts 13. 15.

Ephes. 5. 19.

Acts 20. 7.

Eia. 58. 13.

Mat. 27. 62.

Q. What is the duty here commanded?

A. To keepe holy the Sabbath day, and to be mindfull of it.

Q. How may this be done?

A. By assembling together to pray vnto God, and to praise him, to heare his holy word, and receiue the blessed Sacraments.

Q. Is

*Teacher.*

**Q.** Is this all that is required to the right keeping of the Sabbath day?

**A.** No, but we must prepare our selves by prayer, and emptying our hearts of sin, and meditate vpon Gods works, and the more which we haue heard, suffering it to worke in vs, as that we may be furthzed in all holiness of life.

**Q.** Is there no duty to be done towards our neighbour for the hal-  
lowing of this day?

**A.** Yes, it is a special time of exercising mercy by helping against sudden dangers, by collecting and distributing to the poore, by visiting the sick, and reconciling dissensions amongst neighbours.

Mark. 3. 4.  
Mat. 12. 12.  
1. Cor. 16. 2

**Q.** Is there any set day vnder the new Testamēt thus to be kept holy?

**A.** Yes, the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day in the weeke, is thus to be kept without alteration to the end of y<sup>e</sup> world.

Mat. 5. 30.  
Acts 20. 7.  
1. Cor. 16. 1  
Reuel. 1. 10.

**Q.** When doth the Lords day begin and end?

**A.** It

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**A.** It beginneth in the morning at the dawning of the day, and endeth next morning likewise.

**Q.** Are we bound to doe the holy duties of Gods worship all this time without ceasing?

**A.** No, for we may refresh our selues with eating and drinking, singing, and musick, and with any honest delight whatsoeuer, whereby the mind is cheered vp, and ioy and gladnes befitting the Lords holy day expressed.

**Q.** What auaileth it then, whether the Sabbath begin in the morning or euening.

**A.** Yes, it auaileth much to know the beginning of the Sabbath rightly, that we bee not entangled with any worldly busines vpon it.

**Q.** Is this all that we are bound vnto, to keepe the Sabbath our selues, in ceasing from labour, and doing the duties thereof.

**A.** No, but who so hath sonne or daughter, man-servant, or maid, cattell or stranger within his gates, is alike bound to prouide as much as in

Neh. 9. 10.  
Hos. 2. 11.

Exo. 12. 21.  
Iosh. 24. 15.

*Teacher.*

in him lieth, that they all obserue  
this day in their kind, both man and  
beast.

Exod. 12. 21.

Iosh. 24. 15.

1. Tim. 3. 15

Ephes. 6. 1.

**Q.** Doth the Lord only take care  
for the right spending of this day,  
and leaue vs to our selues vpon the  
sixe dayes?

**A.** No doubtlesse, but it is his  
will and commandement also, that  
we should vpon the sixe dayes ab-  
staine from idlenes, and diligently  
labour in the works of our callings.

Ephes. 4. 28.

2. Thes. 3.

10. 12.

**Q.** Is it not lawfull then to for-  
beare working, to attend vpon  
God and his worship, vpon the sixe  
dayes?

**A.** Yes, it is not onely lawfull,  
but necessary for euery one to doe  
the duties of Gods worship euerie  
day of the weeke, in priuate and in  
publike, when iust occasion is offe-  
red.

1. Thes. 5. 17.

2. Tim. 1. 1.

Deut. 6. 7.

Dan. 6.

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**Q.** How can this stand with the  
command of working vpon the sixe  
dayes.

**A.** Yes, very well; because that  
howsoeuer God is to be serued vpon  
the sixe dayes, yet they are for



*The English*

the most part to bee spent in the  
workes of our callings.

**Q.** What more speciall rules are  
we to follow in our weekly deuoti-  
on?

**A.** First, wee must pray every  
day, morning and evening: secondly,  
before and after the vse of Gods  
creatures: thirdly the more our ne-  
cessities vrgē vs, pray the oftner,  
and more instantly: fourthly, let  
no day passe without some reading,  
and diuine meditation: fifthly, neg-  
lect not the publike preaching in the  
weeke dayes, where opportunity is  
offered to come vnto it.

Exod. 29. 39.

Jer. 10. 25.

1. Tim. 4. 5.

Plal. 50. 15.

Iam 5. 13.

Heb. 3. 13.

1. Tim. 4. 13.

Amos 8. 12.

**Q.** What is to bee thought  
of whole dayes set apart to pub-  
like duties in the weeke, as Saints  
dayes, and dayes of thanksgi-  
ning.

**A.** All this may lawfully bee  
done, and is commendable by  
Gods word, and therefore wee are  
reuerently to conserue our selues  
to the ordinance of authoritie here-  
in.

Ester 9. 21.

Mal. 4. 59.

Iohn 10.

22. 23.

Leuit. 23.

**Q.** What



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Question. What is the sinne by this Commandement forbidden?

A. All prophaning of the Sabbath day, which is; first, by doing worldly workes, which are not of present necessity, by iourning about worldlie affaires, idle resting, or absenting our selues from the publique duties of Gods worship. Secondlie, by forgetfulness of the Sabbath vpon the six daies, by which we often bring vpon our selues a necessitie of prophaning the same. Thirdly, when being Parents or Governours, wee leaue our Children, Pupils, or Seruants to their owne liberties vpon this day.

Q. What be the reasons of this Commandement?

A. They are partly infolded in the Commandement, and partly expressed in these words: For in sixe daies the Lord made heauen and earth, the sea, and all that therein is, &c.

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**Q.** What, and how many are the reasons infolded in this Commandement?

**A.** Three: First, because the law of the Sabbath is ancient, and was in force in Paradise, before mans fall: Secondly, because it is most equall, the Lord allowing vs sixe dayes for our worldly affayres, and requiring but one of seven for the worke of his worship: Thirdly, because the seventh is the Lords peculiar day, so that without sacrifice we cannot any way prophane it.

**Q.** What are the reasons expressed?

**A.** Two, first from the Lords owne example, who rested vpon the seventh day from all his workes of Creation. Secondly, from his blessing inseperably linked to the halowing of this day, so that he which keepeth it holy, shall finde it to his comfort vnto him a blessed day.

**Q.** In which Commandements doe you learne your duty toward your neighbour?

**A.** In

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**A.** In the six latter Commandments, which be of the second Table.

**Q.** Which is the first of these Commandments?

**A.** Honour thy father and mother, &c.

**Q.** What are we here commanded?

**A.** To honour, that is, to love, Gen. 20. 3.  
reuerence, cherish, and obey our na- Gen. 45. 8.  
turall parents, the parents of our 2. King. 5. 13  
country, and our fathers in Christ. 1. Cor. 4. 15.  
Secondly, to carry our selues low- 2. Kin. 6. 21.  
ly, and reuerently towards our Pa- 2. Kin. 2. 12.  
thers, being ruled by them in the Job 31. 18.  
Lord; and toward the ancient, and 1. Tim. 5. 1.  
all our betters. Thirdly, if we bee Ephes. 6. 1.  
superiours, to walke worthy the Col. 3. 20.  
honour due vnto vs from our inferi- Mal. 1. 6.  
ours, and to vse all gentlenesse to- Mat. 15. 2. 4.  
wards them. 1. Tim. 5. 4.  
Vers. 16.  
Rom. 13. 1.  
1. Pet. 2. 13.  
Rom. 13. 6.

Acts 23. 5. Exod. 18. 17. Ruth 3. Math. 2. 1. Coloss. 3. 22.  
Genes. 24. 1. Pet. 2. 18. 1. Tim. 5. 1. Genes. 31. 39. Genes.  
16. 5. 1. Pet. 3. 6. 1. Cor. 11. 3. Ephes. 3. 24. 1 Thes. 5. 12.  
1. Timor. 5. 17. Ephes. 6. 4. Genes. 18. 19. Hebr. 12. 9. Col-  
loss. 4. 1.

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Q. What is here then forbid-  
den?

Exod. 21.17 A. All irreuerence toward those  
Exod. 22.18 that bee in place and authoritie a-  
Deut. 17.10 boue vs, and churlish behauiour  
Ephes 6.9. in such toward those that bee of a  
Coloss. 4.1. low degree.

Q. Whence is the reason of  
this Commandement taken?

A. From the promise of long  
life, if God please not to preuent  
vs, with the blessing of eternall  
life.

Q. Which is the sixth Com-  
mandement, or the second of the  
second Table?

A. Thou shalt doe no Mur-  
ther.

Q. What then is here forbid-  
den?

1 Sam. 31.4. of our selues, and others, and all  
Mat. 27.5. approbation hercof in others, ei-  
Genes 9.6. ther by command, counsell, con-  
Exod. 22. sent, or concealment. Secondly,  
1 Kin. 2.1.19 all iniurious actions tending to the  
2 Sam. 12. preiudice of our neighbours life,  
Acts 8.1. Thirdly, all railing and reuiling  
Deut. 21.7. speeches:

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**spéeees :** Fourthly, all murthe- Exod. 21. 24.  
**rous desires, and affections of the** Esay 1. 15.  
**heart, as of anger, malice, hatred,** Mat. 5. 22.  
**and enuie :** Fifthly, all cruelty to- Prou. 12. 18.  
**wards the creature, which sheweth** James 1. 20.  
**a murderous mind in vs.** Mat. 5. 22.

**Q.** What are we here comman-  
ded?

**A.** Out of the loue which wee Iob 31. 19.  
**beare to our neighbour, as much as** 1. Kin. 18. 13  
**in vs lieth, to preserve his life and** Leu. 19. 14.  
**health, and specially the life of his** Heb. 10. 25.  
**soule by good counsell and exhorta-** Gal. 6. 1.  
**tion, and admonition.**

**Q.** Which is the seuenth Com-  
mandement?

**A.** Thou shalt not commit adul-  
terie.

**Q.** What is here forbidden?

**A.** First, all outward vncleane Deut. 22. 25.  
**actions of adultery, fornication, &c.** Prou. 2. 17.  
**Secondly, all filthy and vncleane** Iob 3. 9. 10.  
**spéeches, singing of wanton loue** Deut. 22. 29.  
**songs, and reading of scurrilous** Exod. 22. 17.  
**Bookes and Ballads of this sort.** Deut. 23. 17.  
**Thirdly, all incontinent thoughts,** 1. Cor. 6.  
**and lusts of the heart.** 14. 15.  
**Fourthly,** Leuit. 15. 23  
**whatsoeuer is usually an occasion of** Rom. 1. 27.

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Gen. 3. 9. uncleannesse, as being present at fil-  
1. Cor. 15. 34. thy stage playes, putting on appar-  
Ephes. 5. 3. rell of another sex, mixt lascivious  
Mar. 5. 28. dancing, surfetting, dzunkenesse,  
Gal. 5. 14. idlenesse, &c.

Esay. 3. 1. Q. What are we here comman-  
Prov. 7. 12. ded?

2. Sam. 11. A. To live in temperance, cha-  
1. Tim. 4. 12. stity, sobernesse, and so to keepe my  
Ezek. 16. 49. body holy and pure, as a temple of  
Deut. 22. the holy Ghost.

1. Cor. 6. Q. Which is the eight Comman-  
19. 20. dement?

A. Thou shalt not steale.

Q. What is here forbidden?

Deut. 22. 29. A. All stealing, which is first by  
Exod. 22. 1. violence, or secret taking away that  
1. King. 21. which is our neighbours: Second-  
Hos. 5. 10. ly, by oppression and tyranny of the  
Luk. 2. 13. rich towards the poore: Thirdly, by  
1. Ki. 12. 11. deceit in buying and selling: fourth-  
Leu. 25. 14. ly, by using any unlawfull trade, or  
Esay. 1. 23. way of gaine, or gaming, fortune-  
Pro. 11. 26. telling, or selling drinke vnto dzun-  
Exod. 22. 16. kennes. Fifthly, by prodigalitie,  
Deut. 24. 6. for thus doe men rob their children  
& 23. 19. and posteritie.  
& 24. 1. 1. Th. 4. 6.

Deu. 25. 1. 1. 4. Amos 2. 4. Psal. 15. Hab. 2. 15. 1. Tim. 5. 8.

Q. What



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**Q.** What more is here forbidden?

**A.** All couetousnesse and vnnecessitatiousnesse. the robbing of God in things dedicate, tithes, and offerings.

Mat. 6. 25.

1. Tim. 6. 10

1. Ioh. 2. 15.

Matth. 25.

Leu. 27. 30.

Exod. 12. 24

Deut. 14. 22

Mal. 3. 8.

Mat. 7. 12.

Leuit. 19. 5.

Deu. 22. 1. 2

Ephes. 4. 22.

**Q.** What are we here commanded?

**A.** To do to all men as I would they should doe vnto me, and by diligent paines taking to get mine owne liuing in that estate of life, to which it shall please God to call me.

**Q.** Which is the ninth Commandement?

**A.** Thou shalt not beare false witness against thy neighbour, &c.

**Q.** What then is heere forbidden?

**A.** All false witness-bearing: first, by falsely accusing and witnessing against our neighbour before a Judge. Secondlie, by standing and back-biting, and by readines to hearken to such false reports: thirdly, by flattering or soothing any for aduantage

Dent. 19. 17

1. King. 22.

Leuit. 19. 16

Rom. 1. 30.

Pro. 27. 14.

Pro. 26. 22.

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**Psal. 12. 2.** advantage against the truth: fourthly,  
**Iohn 8. 44.** by lying, or telling an vntruth against our consciences.

**Q.** What are we here commanded?

**A.** As much as in vs lieth, to pre-  
**Prou. 10. 22.** serue the good name of our neighbour,  
**Gal. 6. 2.** and our owne good name,  
**Psal. 15. 3.** stopping our eares against false  
**Iosh. 7. 19.** reports, and suppressing them, and  
alwaies whatsoeuer comes of it  
speaking the truth

**Q.** Which is the tenth Commandement?

**A.** Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, &c.

**Q.** What is heere forbidden in this Commandement?

**A.** All first motions of the mind  
**Rom. 7. 7.** vnto sin, though no consent bee  
**2. Cor. 12. 7.** ded vnto them.  
**Mark. 7. 22.**

**Q.** What are wee commanded here?

**A.** To keepe our very hearts  
**1. Th. 5. 23.** and minds free from euill thoughts  
**Ephes. 4. 24.** against any of the Commaundements of God.

**Q.** What

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**Q.** What is the breach of the Law, and the punishment of it.

**A.** It is sinne, which if it be but  
once committed onely, and that but  
in thought, it makes a man subiect  
to Gods eternall curse, which is e-  
uerlasting death in hell fire the tor-  
ments whereof are unspeakable,  
without end, or ease.

1. Iohn 3. 4.

Rom. 7. 7.

Rom. 5. 18.

Iam. 2. 10.

Mat. 5. 19.

Deut. 27. 26.

**Q.** Is it not iniustice to appoint  
so great a punishment for euerie  
sinne? yea, euen for the least?

**Ans.** It is very iust and right  
for the Lord to adiudge the least  
sinne to hell fire, because his marke  
which is perfect holinesse set vpon  
man in his creation, is hereby  
remoued, and a marke with the de-  
uils brand, is made vpon the soule  
of the sinner, for which it is iust,  
that the Deuill, and not G D D,  
should now haue such a wicked  
soule.

Iohn 8. 34.

Rom. 6. 16.

1. Iohn 3. 8.

**Q.** My good Child know this,  
that thou art not able to doe  
these things of thy selfe, nor to  
walke in the Commandements of  
God, and to serue him without  
his

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his speciall grace, which thou must learne at all times to call for by diligent prayer, let me heare therfore if thou can say the Lords Prayer.

### *Of the Lords Prayer.*

**A.** Our Father which art in heauen, hallowed by thy name, &c.

**Q.** What desirest thou of God in this Prayer?

**A.** I desire my Lord God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me & to all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull, both for our soules and bodies, and that he will be mercifull vnto vs, and forgieue vs our sinnes: And that it will please him to saue and defend vs from all dangers ghostly and bodilie: and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemye, and from everlasting death: and this I trust hee will doe of his

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his mercy and goodnesse, though  
our Lord Jesus Christ; and there-  
fore I say, Amen, So be it.

Q. If no man can perfectlie  
keepe the Law, wherefore scrueeth  
it?

A. First, to humble vs, in re-  
gard of our miserable estate hereby  
discovered: secondlie, to bee a rule  
of good life vnto vs.

Q. Because prayer is a most  
heavenly exercise, and most auail-  
able for the obtaining of grace, tell  
me what prayer is?

A. It is a lifting vp of the heart  
to God onely in the name of Jesus  
Christ according to his will in full  
assurance to bee heard and accepted  
at his gracious hands.

Q. What need is there, that the  
faithfull should pray, seeing they  
are in Gods fauour, hee knoweth  
their wants, and hath pardoned all  
their sinnes?

A. By how much the more wee  
are in God fauour, by so much the  
more needfull it is, that wee should  
chearefully pray, both to pay the du-  
tie

Rom. 7. 9. 24.

Ro. 7. 12. 22.

Mat. 19. 17.

Rom. 13. 8.

John 4. 24.

Exod. 14. 15.

1. Sam. 1. 13.

Psal. 50. 14.

Deut. 6. 13.

Esay 63. 16.

1. Iohn 2. 2.

Rom. 8. 33.

Ioh. 14. 13.

14.

Iam. 4. 3.

Mat. 6. 9.

Iam. 1. 6.

## *The English*

**Psal. 50. 14.** tie that wee owe unto God, to ob-  
**1. Thel. 5. 17** taine the blessing promised, and to  
**Marth. 7. 7.** renew our assurance of the pardon  
**1. Iohn 1. 8.** of sinne daily renewed through our  
**1. Iohn 2. 2.** great weakenesse.

**Q.** What times are specially to be spent in prayer?

**A.** It is necessary that euerie Christian make his prayers unto God euery morning and euening, sitting downe and rising vp from meale, and at other times at the spirit moueth, or occasions, and other necessities require to haue the heart lifted vp in prayer.

**Q.** Seeing the Lords prayer is the patterne, according to which all our prayers must be framed, and it is very short, and therefore necessarily full of matter, tell mee more particularly what bee the parts of this prayer.

**A.** Thre: the Preface; Our Father: the Petitions; Praise and benediction bee thy name, &c. and the Conclusion; For thine is the Kingdome &c.

**Q.** In the Preface, why call you  
Go



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God, Father?

A. Because he is ready as a loving Father to heare me, calling upon his name; whence I learne with boldnesse and confidence to come vnto him with prayer.

Luk. 11. 11.  
Heb. 4. 16.  
Gen. 32. 26.

Q. Why doe you say, Our Father, and not my Father.

A. Because I ought to pray for all other the children of God, as well as for my selfe.

1. Tim. 2. 2.  
Matth. 5. 44.

Q. Why adde you in the preface, Which art in heauen.

A. Not for that I belieue God to be in heauen onely. for he is euerie where: but because to bee in heauen is an Argument of great glorie: whence I learne with reverence to pray vnto him, being my Father most glorious.

1. Kin. 8. 27.  
Psal. 119. 1.  
Luke 18.  
Luke 1. 53.  
Esay 66. 2.

Q. How many be the Petitions of this Prayer?

A. Six, whereof the three former concerne Gods glory, the three latter concerne our selues.

Q. Which bee those three concerning Gods glory?

A. First,

*The English*

A. First, Hallowed be thy name:  
secondly, thy kingdome come: thirdly,  
thy will be done on earth, as it is  
in heaven.

Q. In the first of these what desire you?

Prou. 16. 7.

1. Cor. 10. 31

Rom. 11. 36.

A. That the name of God may be glorified in the use of his titles, word, and all his workes.

Q. In the second petition, what desire you?

Psal. 48. 7.

Psal. 93. 1.

Mat. 13.

Mar. 7. 38.

Eph. 6. 12.

A. That the number of true believers may be daily increased, that Gods kingdome of Grace being enlarged, his kingdome of glory may be hastened.

Q. What pray you for in third petition?

Psal. 119. 34.

1. Thel. 4. 3.

Ephes. 4. 24.

Eph. 1. 6. 17

A. That I and all the people of God vpon earth may as readily obey Gods will, as the Angels and Saints in heaven.

Q. Which be the three petitions concerning our selues?

A. The first; Give vs this day, &c; secondly, forgive vs our trespasses; thirdly, Lead vs not into temptation, &c.

Q. What

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**Q.** What pray you for in the first of these Petitions?

**A.** For all things necessary for this present life, and therefore wee aske but for bread, and but for this day.

Prou. 30. 8.  
Gen. 28. 20.  
Mat. 6. 34.

**Q.** What pray you for in the second of these Petitions?

**A.** That God would forgive vs all our sinnes, as we doe from our hearts forgive the offences of men against vs.

Mar. 18. 26.  
Luke 18. 10  
Psal. 30. 8.  
Mat. 5. 23.  
Mat. 18. 52.

**Q.** What pray you for in the third of these Petitions?

**A.** That the Lord would not suffer vs to be carried away by the temptations of the world, flesh, or deuill, to the committing of sin, but that he would deliuer vs from the snare of all temptation, both sinne and damnation.

2. Cor. 12. 8.  
Eph. 5. 18.  
Mat. 26. 41.

**Q.** Wherefore serueth the conclusion, For thine is the Kingdome, &c.

**A.** It is added as a reason of all the petitions, to strengthen our faith, that God being both able and willing, doth certainly yield to our requests.

**D**

requests

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Mat. 6. 9.  
Mark. 9. 23.  
Psal. 19. 1.  
Ephes. 1. 6.

requests made vnto him, therefore we adde a note of confidence, and say Amen.

**Q.** Bee there no other meanes of obtaining grace, to inable vs to a holy life according to Gods commandement?

**A.** Yes, the exercise of the word of God, and the holy Sacraments.

**Q.** What is the Word of God?

**A.** Whatsoever is contained in the booke of the old and new Testament, and not any other booke or writings whatsoever.

**Q.** How many, and which are these booke.

**A.** The booke of the old Testament are seuen and twenty; Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ioshua, Judges, Ruth, the 1. and 2. of Samuel, the first and second of Kings, the first and second of the Chronicles, Ezra, Nehemiah, Ester, Job, Psalmes, Proverbs, Ecclesiastes, Canticles, Esay, Ieremiah, Ezechiel, Daniel, and the booke of the twelue small Prophets. The booke of the new

Testa

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Testament are five & twenty; Mat-  
thew, Marke, Luke, John, the Acts  
of the Apostles, the Epistle to the  
Romans, first and second to the Co-  
rinthians, Galathians, Ephesians,  
Philippians, Colossians, two to  
Thessalonians, and two to Timo-  
thy, to Titus, to Hebrewes, the E-  
pistle of James, and two of Peter;  
first, second and third of John, of  
Jude, and the Revelation of John.

**Q.** Are not the Apocrypha  
Bookes part of the Word of God?

**A.** They are not, neither haue  
been euer so accounted in the Church  
of God, but are annexed, as being  
full of good instructions; and Histo-  
ries, declaring Gods wonderfull  
providence ouer his people Israel.

**Q.** How is it prooued, that the  
Scripture is the Word of God?

**A.** It is prooued by their Anti-  
quity, some of them being befoze all  
other bookes, sundry times oppug-  
ned and sought to bee burnt by  
Persecutors, and yet wonderfully  
preserued, and by miracle from hea-

2. Tim. 3. 16

2. Pet. 1. 20.

1. Th. 2. 13.

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uen confirmed, which shewes, that they came from heauen, and are not of mans inuention.

**Q.** Hauing this Word written, is it not sufficient for our saluation without any helpe by preaching?

**A.** It is not sufficient, but it must also be set forth by preaching, that  
1. Cor. 1. 18. the hard places may be rightly vnderstood, we may be kept from errors, and haue our dull hearts stirred by to embrace it.  
Rom. 10. 14.  
2. Tim. 4. 2.  
Acts 8. 31.

**Q.** What is the preaching of the Word of God?

**A.** It is properly the expounding of some part thereof, teaching hence the duties to be followed, and the sinnes to be auoyded, and exhorting to doe accordingly.  
Neh. 8. 2.  
Acts 13. 15.  
Acts 15. 21.

**Q.** Who may preach the Word of God?

**A.** Onely such as are outwardly sent of God ordinarily, and when extraordinary necessity doth require, all such as are inwardly stirred by, and inabled by Gods spirit.  
Ephes. 4. 11.  
Rom. 10. 15  
Num. 11. 27

**Q.** What is required to the right



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right hearing of the Word?

A. To prepare a mans selfe by prayer and holy meditations, and by emptying the heart of corrupt affections to attend diligently and reverently at the preaching of the word, and laying it vp in the heart, to doe accordingly all the dayes of his life.

Eccles. 17

Eph. 6. 19.

Eph. 6. 1.

Mat. 13. 12.

Psal. 119. 11

Q. Wherein standeth true repentance?

A. In three things; First, in knowledge and acknowledgement of our sinnes past: Secondly, in godly sorrow and griefe of heart for them: Thirdly, in a godly purpose to forsake all sinne, and to leade a new life for all time to come.

Pro. 28. 19.

Ier. 3. 25.

Luke. 13.

Psal. 51. 17.

Mat. 5. 4.

Joel 2. 12.

2. Cor. 7. 11.

Q. What is faith?

A. It is a certaine perswasion of the heart, wrought by the spirit of God, grounded vpon his promises, that all my sinnes are forgiven me in Christ Iesus.

Heb. 11. 1.

Rom. 8. 30.

Ioh. 6. 47.

Ro. 16. 14.

Mat. 16. 16.

Acts 16. 14.

Rom. 3. 28.

Q. How may a man know, whether he hath true faith, or no.

A. By two speciall fruits thereof, repentance for all his sinnes, and

1. Iohn 3. 2.

Mat. 11. 8.

Luke 13. 3.

1. Cor. 13. 2.

*The English*

James 2. 26. loue towards his neighbour.

Q. Wherein standeth true Christian loue?

A. In affection, when it is the same towards our neighbour, that it is towards our selues boyde of malice, hatred and enuy, and desirous of his good, as of our owne. And in action, when we are readie to doe good vnto others, as vnto our selues, and to keepe away hurt as from our selues.

Mat. 19. 19.  
1. Iohn 3. 17  
Iam. 2. 15. 16

Q. What shall he doe, that after examination, finds not these things in himselfe.

Mat. 2. 2.

A. He may not keepe away from the Lords Supper, for this were a prouoking of God to wrath, neither can he come vnto it, without offending in a higher degree.

Q. What may a man doe then in this case?

A. Hee must humbly sue vnto God for the pardon of his sinnes, to strike his hard heart, that hee may melt into teares for them, and constantly cleaue to his Commandements;

*Teacher.*

ments ; and if there be any dissenti-  
on, he must goe and be reconciled to  
his brother.

*Q.* What ought a man to doe at  
the Lords Supper ?

*A.* He ought thankfully to re-  
member the inward graces of God  
towards him, by seeing the outward  
signes.

*Q.* What are these graces ?

*A.* First, the Lords giuing of  
his Sonne Iesus Christ to death for  
vs, set forth by the Ministers taking  
of the Bread and Wine, breaking  
and powring out, and offering them  
to vs all. Secondly, our nere uni-  
on vnto Christ, and how we haue all  
our spiritual food from him, set forth  
by our taking, eating, and inward  
digesting the Bread and Wine that  
become nourishment vnto vs: third-  
ly, the nere union that God hath  
made by Christ betwixt al the faith-  
full, set forth by the same Bread, be-  
ing made of many graines of corne,  
and by the same Wine made of ma-  
ny grapes.

*The English.*

**Q.** What is to be done after the receiving?

**A.** We must meditate of the covenant of new obedience, renewed by this Sacrament, that wee may more carefully performe it, and shew sinne and vices all the dayes of our life.

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**GRA-**

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## G R A C E S.

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### *Grace before Meate.*

**O** Lord, blesse vnto our vse thy creatures at this time, provided for our sustenance, that being preserved hereby, and comforted, wee may doe thee more laudible seruice vnto thy glory, who art the Author of all good vnto vs, through Iesus Christ our Lord, *Amen.*

### *Grace after Meate.*

**C**ontinuall praise be vnto thee, O Lord, who doest continually provide so graciously for the feeding of our feeble bodies, Leade vs hereby to a tast of our spirituall food; so that by the helpe of both we may grow vp in thy seruice, both in body and soule, till at the last we attain thy heavenly kingdom, and be for euer glorified both in soule and body, through Christ our Lord *Amen.*

*Grace*

*Graces.*

*Grace before Meate.*

**L**ord Sauour of Mankind,  
With Publicans that sat at meat,  
These creatures by thy grace assignd,  
Vouchsafe we may so drink and eate,  
As thou that first in glorious seate  
Of endlesse blisse maist praised be,  
Grant this O God, Amen say we.

*Grace after meate.*

**E**Ternall thanks with hart and voice  
To thee O Lord we render,  
Of sundry meates which sendest choice  
Our state thou dost so tender.  
From this time forward giue vs grace  
In prayes to perseuer;  
And thanke thee for thy benefits,  
At this time and for euer.

*Amen,*

*Grace*



*Graces.*

*Grace before Meate.*

**O** God, who hath iustly cursed the earth, and al things therein for the sin of man, pardon our sins, turne away thy curse, and vouchsafe thy blessing vpon these thy gifts: which we are now to receiue: that wee vsing them with temperance and thankfulness, may obtaine by them refreshing, and bee enabled by them to thy seruice, through Iesus Christ our Lord. *Amen.*

*Grace after Meate.*

**M**ercifull Father, who neuer ceaseſt to doe good vnto vs, though wee neuer cease offending thee, and now more especially haſt renewed thy bounty in feeding vs with thy blessings. Let not the common fruition of thy benefits make vs commonly, or lightly to esteeme of them, neither when wee are fed, let vs wax wanton against thee, abusing our strength to the seruice of sinne. But let thy perseuerance in goodness, worke in vs perieuerance in all dutifull obedience to our liues end, through Iesus Christ our Lord, *Amen.*

*Graces*

*Graces.*

*Grace before Meate.*

**H**Aue ye not heard that creatures all  
Which reason want, and wit,  
Are made to serue the vse of man,  
By nature framed fit?  
The end of Mans creation is,  
To glorifie the Lord,  
Which grant, O gracious God, we may  
Fulfill with one accord.

*Amen.*

*Grace after Meate.*

**A**S we do feele our selues refresht,  
So let vs thinke of others lacke,  
Exalting God who hath vs blest,  
From belly leane, and naked backe,  
And though we lead our life in ease,  
And nothing want that needfull is,  
Yet if we thinke our selues to please,  
And not the Lord, we doe amisse;  
The hungry therefore let vs feed,  
And to the needy turne our eyes,  
Then God will wrap vs in the weed  
Of blissefull state in starry skies.

*Amen.*

*Graces*

*Graces.*

*Grace before Meate.*

**M**Ost sweete Sauour, the second person in Trinity, which art the Manna of immortalitie, and the bread of life, as thou thy selfe testifiest in thy holy Gospell, we beseech thee to purifie our hearts and intrals with the fire of thy spirit from the drosse of sinne and vncleannesse, that being well clarified, these thy creatures may worke in vs their naturall qualitie; which is to nourish and relieue these our bodies subiect to many wants, weakenesses, and infirmities. Grant this we beseech thee for thy mercies sake, *Amen.*

*Grace after Meate.*

**F**OR so much as thy prouidence is wonderfull, O gracious God, as appeareth by the increase and multiplying of creatures in their kind, to maintaine and prolong the life of man, to continue his health, to augment his strength and naturall abilities, we giue thee

*Graces.*

thee immortall thanks, as Christian<sup>n</sup>  
dutie and obedience bindeth : besee-  
ching thee to establish in vs a perpe-  
tuall remembrance of all thy be-  
nefits, for Iesus Christs sake  
thy deare Sonne, and our  
tender Saviour.

*Amen.*

**FINIS.**



## To the Reader.

**C**ourteous Reader if in reading this small Catechisme thou art not fully satisfied in any point of our Religion, know that this is but an Abridgement of a larger Commentary, called, The English Catechisme explained: in which Booke if thou please to looke, thou shalt find all these Questions at large handled, which I doubt not will give thee full content and satisfaction. Farwell, the senensh of Febraris, 1622.

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